



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (<i>is</i>) for Allah, Who [<i>He</i>] descended on His <i>abde</i> ¹ (<i>slave/submitter/worshipper</i>) The Book ^x and not made [<i>He</i>] for it ^x a crookedness.	أَلْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ
2. Forthrightly to warn [<i>He/he/it</i>] ² a severe warfare from <i>ladon</i> (<i>directly/possessively from</i>) Him; and [<i>to</i>] <i>youbashshero</i> ³ (<i>[He] tells pleasant tidings to</i>) the believers who ^r they ^z work the righteous-works ^w , verily for them (<i>is</i>) remuneration <i>hasanan</i> ⁴ (<i>ultimate meritorious deed</i>).	قِيمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ
3. <i>Ma'ketheena</i> (<i>stayers/remainers they^z are</i>) in it ^x forever.	مَكِيثِينَ فِيهِ أَبَدًا ۖ
4. And [<i>to</i>] warn [<i>He/he/it</i>] ^x whom ^r said they ^z : <i>ittakbatha</i> ⁵ (<i>took and made</i>) Allah a child.	وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ
5. Not for them by it ^x of knowledge and not for their fathers' (<i>either</i>); enlarged a word egressing from their mouths; <i>en</i> (<i>not</i>) say they ^z except a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۖ
6. So <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you ^s (<i>are</i>) <i>ba'khe'on</i> (<i>fagging/exhausting</i>) your ^t self ^w over their effects/footsteps <i>en</i> (<i>if</i>) not believed they ^z by this the discourse, regretfully.	فَلَعَلَّكَ بَمِخْلَمِ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِ هَذَا الْحَدِيثِ أَسَفًا ۚ
7. Verily We made what (<i>is</i>) on the Earth ^w an adornment ^w for it ^w to [<i>We</i>] essay them, which (<i>of</i>) them (<i>is</i>) <i>ahsa'no</i> ⁶ (<i>perfecter and beautifuler</i>) work.	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ
8. And verily We surely (<i>are</i>) making what (<i>is</i>) on it ^w <i>ssa'edan</i> (<i>sterile-dust</i>) <i>jorožan</i> (<i>barren/lacking vegetation</i>).	وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۖ
9. Or reckoned you ^h that the cave's companions and the <i>raqeeme's</i> ⁷ (<i>name of: dog/coded inscription/place</i>)'s were of Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۖ

¹ The word “*abdehe*” = “His slave,” the denotation of the word “*slave*” is vastly paradoxical with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

² The *hidden pronoun* in “لِيُنْذِرَ” could refer to *Allah*, the *Messenger* (SAWS), or the *Book*, i.e. The *Qur'an*. See الدر المصون، د احمد الحلبي.

³ The word *youbashshara* = “يُبَشِّرُ” has no English equivalent *per say*. So, we resort to *transliteration* and *parentetical explanation*. It is a present tense verb where a *speaker* is telling *another* to tell *pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious* people do not deserve any *pleasant tidings*, except by way of *sarcasm*. As raising their expectations and suddenly plunging it deep into the abyss of *dismality* is very fitting for them.

⁴ *hasanan* could mean *إحسان* = benevolence or *حسن* = ultimate-beauty-and-adornment-of-deeds/says).

⁵ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

⁶ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁷ There are so many different ideas by various scholars/learned men regarding the word “الرقيم” see القرطبي.

10. <i>Edb(when/ since)</i> the lads lodged/retreated to the cave then said they ^z : [O,] our Lord let-give us [You ^s] from <i>ladon</i> (<i>directly and possessively from</i>) You ^s a mercy ^w and let-dispose[You ^s] forus of our matter a <i>rashada</i> (<i>maturity-discernment and adherence to the right</i>).	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِن أَمْرِنَا رَشَدًا ﴿١٠﴾
11. So We struck on their ears in the cave a number (<i>of</i>) years ^w .	فَضْرَبْنَا عَلَى آذَانِهِم فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
12. Afterwards We aroused ⁸ them, to know [We] which ^x (<i>of</i>) the two parties (<i>is</i>) <i>abssa</i> ⁹ (<i>more comprehensively reckoning</i>) for what (<i>length had</i>) waited they ^z an <i>amadan</i> (<i>term-limit end</i>).	ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾
13. We narrate on you ^s their <i>naba'a</i> (<i>piece-of-significant-and-availing-news</i>) by the right; verily they (<i>were</i>) youths (<i>who</i>) they ^z believed by their Lord and We augmented them a divine-guidance.	لَحْنُ نَقْصٍ عَلَيْكَ نَبَأُهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
14. And We bound on their hearts ¹⁰ <i>edh</i> (<i>when/ since</i>) upped ¹¹ they ^z then they ^z said: our Lord, the Heavens' ^w and the Earth's ^w Lord never we invoke of lesser than/without Him <i>anelaban</i> (<i>a deity</i>), <i>laqad</i> (<i>verily, already and affirmatively</i>) said we then <i>shattatta</i> (<i>excessiveness</i>).	وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾
15. These, our people <i>ittakhatbo</i> ¹² (<i>took and made they^z</i>) of lesser than/without Him <i>aalehatan</i> (<i>deities</i>); <i>lawla</i> (<i>why have not</i>) they ^z come on them by an authority evident; so who ^a (<i>is</i>) wronger ¹³ than who ^p <i>iftra</i> ([<i>he</i>] <i>crafted a lie for fraudulent end</i>) on Allah an untruth.	هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِمُ بِسُلْطَانٍ بَيْنَ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
16. And <i>edh</i> (<i>when/ since</i>) secluded you ^c (<i>from</i>) them and what they ^z worship except Allah then let-lodge-/retreat you ^z to the cave; (<i>in it</i> ^x) spreads for you ^b your ⁿ Lord of His mercy ^w ; and disposes [He] for you ^b of your ⁿ matter a facility.	وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾
17. And [you ^s] see the sun ^w <i>edha</i> (<i>when/ if</i>) [<i>it</i> ^w] rose ^w <i>taẓawa-zro</i> ([<i>it</i> ^w] <i>cants</i> ^w) a'n (<i>off</i>) their cave <i>thata</i> (<i>that which is</i>) the right and <i>edha</i> set ^w <i>taq'redhobum</i> ([<i>it</i> ^w] <i>traverses them transitionally</i>) <i>thata</i> the left while they (<i>were</i>) in an orifice ^w of it ^x ; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) of	وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرِبَتْ تَقْرُبُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ

كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م See كلب بلغة الروم= could also mean dog= الرقيم

⁸ The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and missioned*.

⁹ The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See البصائر.

However in here the word “أحصى” could be *intensive verb* “أفعل التفضيل” or it could be “فعل ماض رباعي” see الذر المصون، د أحمد الحلبي

¹⁰ The expression “We bound on their hearts,” is *figurative Arabic tongue expression* meaning: *gave them patience and strengthened their resolve*.

¹¹ There is a *distinction* between “قام” = “*upped*” = “*got up or rose*” (*in its intransitive sense*, and “وقف” = “*stood*”.

¹² The word “اتخذ” from “الإتخاذ” which is “إفتعال” see footnote 3032 above.

¹³ See the *Lexicon* attached to this Translation for “ظالم” = “*injustice-doer*” and “أظلم” = “*wronger*”.

Allah's *Aya'te*^w (*miracles/signs/proofs*); whomever Allah divinely-guides then surely he (*is*) the *muhtadey*¹⁴ (*he who found and accepted divine-guidance*) and whomever [He] misleads surely never [you^s] find for him a *wa'leyan* (*guardian/ally*) *murshedan* (*mature-discerner-guider*).

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٨﴾

18. And reckon them [you^s] *ayqadban*¹⁵ (*in arousal he-they-/not-sleepers he-they*) while they (*were*) *rogoodon*¹⁶ (*short time joyous sleepers he-they/nappers he-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (*is*) *basetton* (*stretching/spreading*) his forelegs by the *wasseyde*¹⁷ (*courtyard/threshold/cave*); had cognized¹⁸ you^h over them surely (*would have*) fled/diverged you^h from them fleetly and surely (*would have been*) filled you^h of them horror.

وَتَحْسِبُهُمْ أَيْقَاطًا وَهُمْ رُقُودٌ ۖ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعْبًا ﴿١٩﴾

19. And like *tha'leka* (*afar-that-it/*)^x We aroused¹⁹ them to mutually query they^z among them; said a sayer of them: how-long²⁰ waited you^c; said they^z: we waited a day or some (*of*) a day; they^z said: yourⁿ Lord (*is*) knower by what tarried you^c; so let-mission²¹ you^z an *ahada*²² (*lone/any-one of*) you^b by yourⁿ silver (*coin*) this^w to the city^w then let look [he] which^u it^w (*is*) *azka* (*more befitting*) a *tta'aaman*^x (*wheat/edible/food-grains*)^x then let come [he] (*to*) you^b by a *rez'qen*^x (*provision/victuals for sustenance*)^x of it^x and let *yatallatta*²³ ([he] *be: fine/subtle-/gentle*) and let not assuredly perceive by you^b *ahadan* (*lone/any-one*).

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا زُرْنَا ۚ أَأَعْلِمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

20. Verily they *en* (*if*) transcend/observe they^z over you^b (*would*) stone²⁴ you^b they^z or return you^b they^z into their sect^w/faith^w and never thrive you^z then ever.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ﴿٢١﴾

21. And like *tha'leka* (*afar-that-it/*)^x We (*caused to*) stumble²⁵ on them to know they^z that Allah's promise (*is*) right;

وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا

¹⁴ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

¹⁵ The word “*أَيْقَاطًا*” is *masculine, plural subjective noun*, with no English equivalent, meaning not sleepers.

¹⁶ The word “*rogood*” = “*رُقُودٌ*” is a *masculine, plural subjective noun*, based on “*رُقِدَ*” which is different than “*نام*” or “*هَجَعَ*,” as “*رُقِدَ*” means: had a *short time but joyous sleep*. So “*rogood*” = “*رُقُودٌ*” means they that are *short time but joyous sleepers or nappers*. Although their “*res*” or “*napping*” period was over three hundred years, *that seemed to them “a day or a part of a day.”* So, in terms of time in death that period is not even *tiny* but *nothing*. See *الراغب*.

¹⁷ The word “*waseyd*” = “*الوصيد*” bears many meanings, among them: the *courtyard*, the *threshold*, or the *cave* itself.

¹⁸ The word “*اطَّلَعَ*” = “*وقف على الأمر و علمه*,” that is cognized (certain matter), See *الهادي*.

¹⁹ The word “*بعث*” carries several meanings, among them: *sent, arouse, resurrected, awakened, and missioned*.

²⁰ The word “*كم*” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

²¹ See footnote 17 above regarding *بعث*.

²² See the *Lexicon* attached to this Translation regarding “*أحد*.”

²³ The word “*يتلطف*” = “*يترفق*” and in *concrete* (material) terms means: *fine* and in *abstract* terms it could mean *subtle* or *gentle* or both. See *البصائر*. I know of no English word which *simultaneously* denotes: *fineness, subtlety, and gentleness*. Hence, the only available resort is *transliteration* and *parentetical explanation*.

²⁴ The word “*يرجم*” in “*يرجمونكم*” is the *derivative* of “*رجم*” which has many meanings: (1) *stoned*, i.e. *struck with a stone*, (2) *cursed*, (3) *used abusive language of any kind*, (4) *left (someone) alone*, i.e. *left off*, (5) *banished*, (6) *surmised*, and (7) *killed*.

²⁵ That is We caused others to *come upon them by chance*. Hence, they came to be known without their demand for that, or without the comers' quest for that. See *البصائر*.

and that 'The Hour^w (*there is*) no suspicion in it^w; *edh* (*when/since*) they ^z mutually altercate among them their matter then they^z said: let-build you^z on them a *bon'yanan^x* (*fixed-and-aggrandized build*)^x their Lord (*is*) knowinger by them; said they^z who^r prevailed on their matter: surely *nattakbethanna²⁶* (*we assuredly take and make*) on them a mosque.

رَبِّ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ
أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا
رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ
عَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ
عَلَيْهِمْ مَسْجِدًا ﴿١٨﴾

22. Shall say they^z: a three, their fourth (*is*) their dog; and they ^z say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they ^z say: a seven and their eighth (*is*) their dog; let-say [*you^s*]: my Lord (*is*) knowinger by their *edda'te* (*small: number/count/total*), know them not except a few; so let-not dubitate [*you^s*] in them except an apparent dubitation²⁷ and let-not *tastafey* (*you^h seek the situationally apt and wise opinion*) in them of them an *abadan²⁸* (*lone/any-one*).

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ
وَتَامُهُمْ كَلْبُهُمْ قُلْ نَبِّ أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا
تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٩﴾

23. And let-not say [*you^s*] assuredly to a thing: verily I am a doer of *tha'leka* (*afar-that-it/*)^x tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ
غَدًا ﴿٢٠﴾

24. Except if Allah wills; and let-remember [*you^s*] your^t Lord, if disremembered you^h and let-say [*you^s*]: *asa* (*craving a deed beyond one's means that/may*) (*it*) be that divinely-guides me my Lord to [*I*] near of this a *rashadan²⁹* (*maturity-discernment and adherence to the right*).

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا
نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي
لَأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢١﴾

25. And waited they^z in their cave three hundred years^w and *izdado³⁰* (*they^z further-augmented*) a nine.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ
سِنِينَ ۚ وَازْدَادُوا تِسْعًا ﴿٢٢﴾

26. Let-say [*you^s*]: Allah (*is*) knowinger by what waited they^z; for Him (*is*) the Heavens'^w and the Earth's^w invisible; let-discern [*You^s*] by Him and let-sound off³¹ [*you^s*], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and not partners [*He*] in His Rule an *abadan³²* (*lone/any-one*).

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغَيْبُ
السَّمُوتِ وَالْأَرْضِ أَبْصِرْ بِهِ
وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ
وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٣﴾

27. And let-recite [*you^s*] what (*had been*) revealed³³ to you^g of your^t Lord's Book; not a substituter for His words and never find [*you^s*] of lesser than/without

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا يُبَدِّلُ لِكَلِمَتِهِ وَلَنْ يَجِدَ

²⁶ The word "إِتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ", as stated in لسان العرب; therefore "إِتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

²⁷ The "apparent dubitation" as to say, for example: "but there is no evidence to your contention."

²⁸ See the Lexicon attached to this Translation regarding "أَحَدٌ."

²⁹ See the Lexicon attached to this Translation for this important word.

³⁰ The word "تَزَادَ" implies greater intensity, and اللطاف says it is "إِبْلَغٌ." So further is prefixed for this purpose.

³¹ The words "أَبْصِرْ" = "discern," i.e. you understand the true character or nature of. And "أَسْمِعْ" = "sound off," means you express your beliefs vigorously. Both "أَبْصِرْ" and "أَسْمِعْ" came in the past tense construct for wonder in a command form context, in order to say: how much "Hearer" is Allah and how much "discerner" is Allah. Clearly the pronoun refers to Allah, "Him," although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a bearer or a discernor than Allah at all. Hence, by what is revealed to you, O, Mohammad: "sound off and see through."

³² See the Lexicon attached to this Translation regarding "أَحَدٌ."

³³ See footnote 147 below regarding reveal.

Him *multabadan* (a refuge/haven).

مِنْ دُونِهِ مُلتَحِدًا ﴿١٧﴾

28. And *issbir* (let-hold on patiently [you^s]) your^t self^w with whom^r invoke they^z their Lord by the *ghada'tee* (dawn-until-sunrise) and the *asheyee*³⁴ (early night or whole night) they^z want His Face³⁵; and let not surpass [you^s] your^t [both] eyes^w a'n (off) them, wanting [you^s] adornment^w (of) the life^w (of) the world^w and let-not [you^s] obey whom^r We (caused to be)-neglectful his heart a'n (regarding) Our *thekre* (Qur'an/message) and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking) and [was] his matter a wanton³⁶.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿١٨﴾

29. And let-say [you^s] the right from yourⁿ Lord; then whoever [he] willed so let believes [he] and whoever [he] willed so let unbelieves [he]; verily We prepared for the *dha'lemeena*³⁷ (injustice-doers) Fire^w surrounded by them its^w *suradeqo*³⁸ (colossal tent) and *en* (if) *vesta-gheytho* (they^z seek: help/reviving-and delightful-pasture producing rain water)³⁹ *youghatho* (they^z would be helped/revived) by water like the *muh'le*⁴⁰ (molten metal), [it^s] roasts the faces; wretched the drink and fouled^w elbow/arm couch⁴¹.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿١٩﴾

30. Verily who^r believed they^z and worked they^z the righteous-works^w; verily We waste⁴² not a remuneration (of) whom^p *ahasana* ([he who] rendered meritorious-deed as) a work.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٢٠﴾

31. Those for them *Ad'nen's* (Eden's)⁴³ Paradise^w/- Gardens^w; run^w from under it^w the rivers; they^z (are being) adorned in it^w of bracelets of gold and they^z wear green garments of fine silk and brocade; reclining they^z in it^w on the couches; *ne'ama* (most excellent)(is) the reward and *hasonat* (ultimately perfected and beautified-she)⁴⁴ elbow couches/armrest⁴⁵.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُتَلَوَّنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمٌ الْثَوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٢١﴾

³⁴ In English there is no exact corresponding words for “غداة” = “ghadatee” meaning (dawn-until-sunrise) and “عشي” i.e. “asheyee” (early night or the whole night).

³⁵ The expression: “His Face” is an Arabic tongue expression meaning His Pleasure or His countenance.

³⁶ The word “فرطاً” = “wanton” = “unrestrainedly excessive.”

³⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

³⁸ The word “suradeq” = “سرادقها” has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean. *Perhaps all apply.*

³⁹ The word “يستغيثوا” could stand for two distinct meanings: (1) they seek help or (2) they seek reviving and delightful-pasture producing rain water. Arabic dictionaries say: “يستغيث” = يطلب الغوث أو الغيث = “يسرّح طلباً للغوث أو الغيث” = calls seeking help or a reviving and delightful-pasture producing rain at time of need. And الغيث = المطر اللسان. So this *Ayah* suggests meaning (2). See الراغب and المنعش.

⁴⁰ The word “muhl” = “المهل” has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, *perhaps all apply* in this case. See اللسان.

⁴¹ The word “مرتفقاً” means: armed-couch, armrest.

⁴² The word “نضيع” rooted not in “ضاع” but “أضاع” and “أضاع” means: “جعله يذهب عبثاً” = made it to waste.

⁴³ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁴⁴ This suffix -she^y is ت التانيث = the feminizing article designating word/phrase femininity.

⁴⁵ See footnote 40 above regarding couch.

32. And let-strike [you s] for them a parable/example: twain men We made for an *abade*⁴⁶ (lone/any-one) (of) them both two gardens^w of grapes⁴⁷; and We bounded-/hedged them both by date-palms^w and We made between them both *zar'aa*⁴⁸ (green standing crop) just before harvesting/ the vegetation after sprouting.

وَأَضْرَبَ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

33. Both [the] gardens^w churned out^w [its^w] *okola*^x (fruits/crops/edibles)^x and not *tadh'lenr*⁴⁹ (curtail) of it^x a thing; and *fajjarna* (We caused to gush) through⁵⁰ them both a river.

كَلَّمَا الْجَنَّتَيْنِ ءَاتَتْ أَكْثَاهَا وَلَمْ تَظْلِم مِّنْهُ شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾

34. And [was] for him a *thama'ron*^x (trees/plant-crops/-fruits);^x so [he] said for his companion while he (was) mutually dialoging him: I am more than you^s a possession and mightier *nafara*⁵¹ (clan/tribe).

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُخَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

35. And [he] entered his garden^w while he (is being) *dha'lemon*⁵² (injustice-doer) for himself^w; said [he]: not I presume that perishes this^w ever.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

36. And not [I] presume The Hour^w (is) upping^w and *la'en* (indeed if) *rudet*⁵³ (had been forthwith returned me) to my Lord surely assuredly⁵⁴ [I] find *khayran* (choicer/-superior/ worthier) than it^w a place (of) a transpose⁵⁵.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. Said for him his companion while he (is being) mutually dialoging him: have you^h unbelieved by Whom [He] created you^s of a *tora'ben* (crushed sand), afterwards of a sperm-drop^{w56} afterwards *sanwaka* ([He] erected/ evened/ set you^s) a man.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُخَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

⁴⁶ See the *Lexicon* attached to this Translation regarding “أحد.”

⁴⁷ Invariably throughout the Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See *نزلة المتقين؛ شرح رياض الصالحين*. Refer to the attached list of References.

⁴⁸ See the *Lexicon* attached to this Translation, or better yet Section 32 of the Introduction to this work.

⁴⁹ The word “تظلم” has many meanings, among them: “تنقص” = “curtail.” See *الراغب*.

⁵⁰ The word “خلال” could also mean “between” or “among.” See *اللسان*.

⁵¹ The word “nafara” = “تفرأ” means the man's tribe or more likely his “party” ranging between three and less than ten.

⁵² The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is singular or plural. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people. And here since the “اهلها” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so.

⁵³ The word “رُدِدْتُ” is rooted in “رَدَ” meaning forthwith returned, example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁵⁴ The “ل” in “لأجدن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”.

⁵⁵ The word “منقلباً” = “a transpose,” means a place of return.

⁵⁶ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

38. But I ⁵⁷ , He (<i>is</i>) Allah, my Lord and not [I] partner (<i>deities</i>) by my Lord an <i>ahadan</i> ⁵⁸ (<i>lone/any-one</i>).	لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾
39. And <i>lawla</i> (<i>why have not</i>), <i>edh</i> (<i>when/since</i>) you ^h entered your ^t garden ^w you ^h said: lo/whatever ⁵⁹ willed Allah, no strength except by Allah; <i>en</i> (<i>if</i>) [you ^s] see me lesser than you ^g (<i>in</i>) possession and children.	وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَنَّا أَقْلَ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾
40. So <i>asa</i> (<i>craving a deed beyond one's means that/may</i>) my Lord gives me <i>khayran</i> (<i>choicer/superior/worthier</i>) than your ^t garden ^w and [He] sends over it ^w <i>husbanan</i> ⁶⁰ (<i>by way of settling account or retaliating by: thunderbolts/-fragmented stones/scourge</i>) from the sky ^w so [it ^w] becomes <i>ssa'edan</i> (<i>sterile-dust/a waste</i>) <i>zalaqan</i> (<i>slippery-land</i>).	فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾
41. Or becomes its ^w water ^x <i>ghanran</i> ⁶¹ (<i>ground-deep-drain</i>), so never can [you ^s] seek for it ^x a quest.	أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾
42. And (<i>had been</i>) beset by his <i>thama're</i> ^x (<i>trees/plant crops-/fruits</i>) ^x ; so [he] became ⁶² iteratively inverting his both (<i>hands</i>) palms ⁶³ over what [he] expended in it ^w while it ^w (<i>was</i>) <i>khaweyaton</i> ^{w64} (<i>ruinously-empty and its walls had fallen</i>) ^w over its ^w <i>aoroshe</i> (<i>trellises/roofs</i>); and says [he]: <i>yalayta</i> (<i>O, for a longing that</i>) I not partnered (<i>deities</i>) by my Lord an <i>ahadan</i> ⁶⁵ (<i>lone/any-one</i>).	وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلِبُ كَفِّهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾
43. And not was ^w for him a <i>fe'aton</i> ^w (<i>band/party/group</i>) ^w succoring him of lesser than/without Allah and not [he] [was] <i>muntasseran</i> ⁶⁶ (<i>he who succors and assists himself</i>).	وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾
44. Far-there ⁶⁷ , the guardianship ^w (<i>is</i>) for Allah, The Right, He (<i>is</i>) <i>khayron</i> (<i>superior/worthier</i>) a reward and <i>khayron aqban</i> (<i>consequence/effect</i>).	هَٰذَا لَكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
45. And let-strike [you ^s] for them a parable/example (<i>of</i>) the life ^w of the world ^w like water We descended it ^x from the sky ^w then mixed by it ^x the Earth's ^w sprouts ^w then became <i>hasbeeman</i> (<i>dry-broken stubbles</i>), scatter it ^x the winds ^w ; and [was] Allah over everything <i>Mug'tadder</i> (<i>Overcomeer/Prevailer</i>).	وَأَضْرَبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾
46. The possession and the sons, (<i>are</i>) an adornment ^w (<i>of</i>) the life ^w of the world ^w ; and the <i>ba'qeyato</i> ^{w68} (<i>ever</i>	الْأَمْالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۚ

⁵⁷ The word “لَكِنَّا” is made of *two* words: “لَكِنْ” and the pronoun “نَا,” meaning “but I.”

⁵⁸ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁵⁹ The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = conditional noun/particle; or “مَا” = “إِسْمٌ مُّوَصَّلٌ” = connective noun meaning *that which*. See *الذّر المصون*, لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

⁶⁰ The word “*husbanan*” = “حُسْبَانًا” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*. For other meanings of “حُسْبَانًا” see the *Lexicon* attached to this Translation.

⁶¹ That is it drained deeply into the ground.

⁶² The word “أَصْبَحَ” carries the dual meanings of: (1) became or (2) dawned.

⁶³ The Arabic tongue expression: “turning both palms of his hands” means openly expresses sorrow/regret/grieving.

⁶⁴ The word “خَاوِيَةٌ” by definition means *empty* and *in ruin*. See *اللسان* and *الهادي*.

⁶⁵ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁶⁶ The word “*muntaseran*” is *singular, masculine, subjective noun* meaning: *one that assists and succors himself*.”

⁶⁷ In Arabic the *demonstrative noun*: “هَٰذَا” “هَٰنَا” and “هَٰنَا لَكَ” are used respectively for “here” (*near*), “there” (*middle*) and “far there (for the furthest).” For the “بَعِيدٌ” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

<p>endurers)^w the righteous-works^w (are) <i>khayron</i> (choicer-/superior/worthier) <i>enda</i> (by munificence of/by Rule of) your^t Lord a reward and a <i>khayron</i> a hope.</p>	<p>وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾</p>
<p>47. And day We (cause) the mountains (to) tread and [you^s] see the Earth^w prominent⁶⁹, while [We] thronged them; so not left [We] of them an <i>abadan</i>⁷⁰ (lone/ any-one).</p>	<p>وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾</p>
<p>48. And (had been) exhibited they^z [on]⁷¹ your^t Lord (in) rows; <i>laqad</i> (verily, already and affirmatively) you^c came (to) Us just-as We created you^b first^x [once^w] (time^w); rather you^c claimed that [We] never make for you^b an appointment.</p>	<p>وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾</p>
<p>49. And (had been) put-forth the book^x; so [you^s] see the criminals (are) <i>mushfegeena</i> (be-they who are in disquiet) of what (is) in it^x; and they^z say: <i>ya'waylatana</i>⁷² (O, what a lengthy: stay in a valley in Hell/ bane/ woe for us); what (is) for this, the book; neither misses [it^x] a small^{w73} and nor a big^w except <i>ahssa</i>⁷⁴ ([it^x] comprehensively reckoned) it^w; and found they^z what they^z worked <i>hadheran</i> (present at a predetermined time and place); and not wrongs⁷⁵ your^t Lord <i>abadan</i>⁷⁶ (lone/ any-one).</p>	<p>وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلُمُ رَبُّكَ أَحَدًا ﴿٤٩﴾</p>
<p>50. And <i>edh</i> (when/since) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblees [was] of the Jinn, so <i>fasaqa</i>⁷⁷ (he had rebelled vis-à-vis Allah's command) a'n (regarding) his Lord's command; do then <i>tattakhetho</i>⁷⁸ (you^z take and make) him and his progenies <i>aw'leyaa</i>⁷⁹ (guardians/allies) of</p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ</p>

⁶⁸ The “*baqeyat*”= “الباقيات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors*, etc..

⁶⁹ The commentators of The Qur'an say that the meaning of “بارزة”= “prominent” means: (1) *without mountains, structures, trees, or shrubs*, or (2) *all those buried inside it are brought out of it*.

⁷⁰ See the *Lexicon* attached to this Translation regarding “أحد.”

⁷¹ It is important to note here that “على”= “on,” is *adverb of time/place, i.e. circumstantial, state or condition*. See *المعنى*.

⁷² The word “*ya-waylatna*”= “ياويلتنا” is made up of three parts: a) “*ya*”= “يا” is a *vocative article*, indicating the person or thing being addressed. b) “*waylata*”= “ويلتنا” is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) “*na*”= “نا” the *suffix article* for *masculine plural pronoun*, for “us.” So such people who are subject of this “*waylata*”= “ويلتنا” are *crying for an impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*.

⁷³ The words “*صغيرة*” and “*كبيرة*” translated as “small” and “big” respectively in order to reflect the fact that the *twain references are stated in the feminine formats*. Therefore, the *need to reflect the Qur'anic text as is*. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher* than a *feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing its construct surely slight's it even further*, even that of an “atom's” worth. (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries. So since “*صغيرة*” has an additional “هـ” that means *more meaning* to it. And since we are dealing with *smallness* the “هـ” makes it *more picayune and trivial*. The same principles apply to the “big” with additional fact of *assonance (homogeneity)* in the construct.

⁷⁴ The word “*أحصى*” is *comprehensively reckoned, i.e. accounted for from all aspects*, not the simple enumeration. See *البصائر*.

⁷⁵ The word “wrongs” has *myriads of meanings*, among them: *curtails or diminishes*, as in this *Ayah*.

⁷⁶ See the *Lexicon* attached to this Translation regarding “أحد.”

⁷⁷ See the *Lexicon* attached to this Translation for the word, *faseqoon* = “الفاسقون” for an elaboration.

⁷⁸ The word “*اتخذ*” from “*الإنخاذ*” which is “*افتعال*” for “*الإنخاذ*” as stated in *لسان العرب*; therefore, “*اتخذ*” is *always taking and presuming some-thing* about what was taken. Thus, it is *not just the mere taking*.

⁷⁹ The word “*أولياء*” could also mean, among them: *protector, friend*.

lesser than/without Me; while they (are) for you ^b [foe] ⁸⁰ ; wretched (is) for the <i>dba'lemeena</i> ⁸¹ (injustice-doers) a alternative.	عَدُوٌّ بَيْنَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾
51. Not <i>ash'badtohum</i> (I cited them to witness) the Heavens ^w and the Earth's ^w creation; and nor their selves ^w creation; and not I was <i>muttakbetha</i> (a taker and a maker) (of) the misleaders a support.	﴿٥١﴾ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾
52. And day [He] says: let-summon/call you ^z My partners (deities), whom ^r claimed you ^c ; then they ^z summoned/called them; then not <i>yesta'jebo</i> ⁸² (compliantly-answer they ^z) for them; and We made between them <i>mambegan</i> ⁸³ (a doom's valley).	وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٣﴾
53. And saw the criminals The Fire ^w so they ^z presumed that they (are) <i>muwa'qeeoha</i> (they that are its ^w mutual strong affiliates/associates) and not found they ^z a'n (off) it ^w <i>mass'refan</i> ⁸⁴ (escape-place).	وَرَأَى الْكَاذِبُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٤﴾
54. And <i>laqad</i> (verily, already and affirmatively) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (engager-in) contention.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٥﴾
55. And what prevented the mankind to believe they ^z <i>edh</i> (when/since) came (to) them the divine-guidance and <i>yastaghfero</i> ⁸⁵ (they ^z seek forgiveness) (from) their Lord except that comes (to) them dispensation ^w (of) the [firsts] or <i>ya'atee</i> ^x (betides/eventuates over) ^x them the torment <i>qubolan</i> (overtly/visibly).	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٦﴾
56. And not [We] send the <i>mursaleena</i> (sent-messengers) except <i>mubashshereena</i> ⁸⁶ (iterative tellers of pleasant tiding) and <i>munthereena</i> (iterative warners); and dispute they ^z who ^r unbelieved they ^z by the falsehood ^x to refute they ^z by it ^x the right ^x ; and <i>ittakbatho</i> ⁸⁷ (they ^z took and made) My <i>Aya'te</i> ^w (Qur'anic statements) and what they ^z (had been) warned jestingly.	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَتُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٧﴾
57. And who ^a (is) wronger ⁸⁸ than who ^p [he] (had been) reminded by his Lord's <i>Aya'te</i> ^w (Qur'anic statements)	وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

⁸⁰ The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well, (3) “multitudinous foe,” see *اللسان والهادي*.

⁸¹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁸² The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See *الهادي*.

⁸³ Qur'an commentators have various commentaries regarding this “doom's valley.” Some say it is a valley of pus and blood in Hell, some say it is a separator barrier between the believer and the unbelievers, some say it is just ruinous and a fateful doom. See *القرطبي*.

⁸⁴ No escape, as it is surrounding them from all directions.

⁸⁵ The word “يستغفروا” = “يطلبوا الغفران” = “they seek forgiveness.” In English there is no seemly way to say: “يستغفروا” per se. So I settled for saying: “they seek forgiveness.”

⁸⁶ The word “mubashshereen” is masculine, plural, subjective noun, meaning teller of pleasant tiding, with no English equivalent.

⁸⁷ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁸⁸ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

<p>then [he] shunned a'n (off) it^w and [he] forgot⁸⁹ (ceased paying attention to) what put-forth^w his both hands^w; verily We made over their hearts covert^w so that not⁹⁰ understand it^x they^z; and in their ears <i>wagran</i> (hearing-beaviness); and <i>en (if)</i> [you^s] invite them to the divine-guidance then never <i>yahtadoo</i> (they^z find and accept the divine-guidance) then, ever.</p>	<p>فَأَعْرَضَ عَنْهَا وَنَسَى مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾</p>
<p>58. And your^t Lord (is) The <i>Ghafooro</i> (iterative Forgiver) The mercy^w possessor, had/if⁹¹ you'aakbetho⁹² ([He] retributively-punishes) them by what they^z earned surely hastens [He] for them the torment; rather for them (is) an appointment, never find they^z of lesser than/without it^x <i>man'elan</i> (protective-refuge).</p>	<p>وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً ﴿٥٨﴾</p>
<p>59. And <i>telka^w</i> (she-that-afar-it^w/those^w) (are) the villages^w We perished⁹³ them <i>lamma</i> (when/whence) <i>dbalamo</i>⁹⁴ (they^z wronged); and We made for their perishing an appointment.</p>	<p>وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾</p>
<p>60. And <i>edh</i> (when/whence) said <i>Mosa</i> (Moses) for his lad⁹⁵: [I] cease not (journeying) until [I] attain/reach the two seas' junction or [I] proceed epochally⁹⁶.</p>	<p>وَإِذْ قَالَ مُوسَى لِفَتْنِهِ لَا أُبْرَحُ حَتَّى أَتْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾</p>
<p>61. So when both attained/reached a junction between them both, both forgot fish^x (of) them both; so <i>ittakhabtha</i>⁹⁷ ([it^x] took and made) its^x path in the sea <i>saraban</i> (down-slope-escape).</p>	<p>فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾</p>
<p>62. Then <i>lamma</i> (when/whence) both passed⁹⁸, [he] said to his lad⁹⁹: <i>aa'teyna^x</i> (let-[you^s] bring forward to us)^x our lunch, <i>laqad</i> (verily, already and affirmatively) we found from our travel this a fatigue.</p>	<p>فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾</p>
<p>63. Said [he]: have you^h seen <i>edh</i> (when/since) we lodged-/retreated to the rock^w then verily I forgot the fish^x;</p>	<p>قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَنِيهِ إِلَّا</p>

⁸⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

⁹⁰ The particle “أَنْ” meaning “لَنْ” as mentioned by *Qur'an* commentators, such as الطبري, ابن كثير, and الألوسي.

⁹¹ The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See هشام, مغني اللبيب, ابن هشام.

⁹² The word “يُؤَاخِذُ” in “يُؤَاخِذُهُمْ” means retributively-punishes, certainly *not* “blames,” as what some might presume. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “يُؤَاخِذُ” is retributively-punished.

⁹³ The text of this great *Ayah* says: “أَهْلَكْنَاهُمْ”= “We (caused to) perish them,” in reference to the *people* of the villages, and not “أَهْلَكْنَاهَا”= “We (caused to) perish it,” so the pronoun would refer to the *villages*. Albeit at times the two are interchangeable, but here the reference is to the exact correspondence to the text.

⁹⁴ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

⁹⁵ The word “فَتَى” has three distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a servant or a supporter, (3) man of: *manliness, helpfulness, pridefulness*.

⁹⁶ See the *Lexicon* attached to this Translation for an elaboration the word “أَحْقَابًا/حُقُبًا.”

⁹⁷ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

⁹⁸ That is passed the sea's junction.

⁹⁹ See footnote 92 above regarding *lad*.

and not (caused) me (to) forget it ^x except the Satan that I remember it ^x ; and <i>ittakbatha</i> ¹⁰⁰ ([it ^x] took and made) its ^x path into the sea amazingly.	الشَّيْطَانُ أَنْ أَذْكُرَهُ ۖ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ مَجْجَأً ﴿٧٣﴾
64. Said [he]: <i>tha'leka (afar-that-it/)</i> ^x (is) what we were <i>nabghey (earnestly-questing)</i> ; so <i>ertadda (both forthwith-turned)</i> over their both footprints trace.	قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۖ فَارْتَدَّا عَلَى ءَأْثَارِهِمَا قَصَصًا ﴿٧٤﴾
65. Then both found an <i>abdan</i> ¹⁰¹ (<i>submitter/worshipper/slave</i>) of Our <i>eba'de (worshippers/submitters/slaves)</i> , <i>aa'taynaho (We accorded him)</i> a mercy ^w from <i>enda (by munificence of/by Rule of)</i> Us; and We taught him from <i>ladonna</i> ¹⁰² (<i>directly and possessively from Us</i>) knowledge.	فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ﴿٧٥﴾
66. Said for him <i>Mosa (Moses)</i> : can <i>attabe'o ([I] closely-follow)</i> you ^s proviso that teach me [you ^s] of what (<i>had been</i>) taught you ^h a <i>rushda (maturity-discernment and adherence to the right)</i> .	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٧٦﴾
67. Said [he]: verily you ^s never can (<i>have</i>) with me a (<i>sufficient</i>) patience.	قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٧﴾
68. And how(<i>can</i>) <i>tassbero([you^s] hold on patiently)</i> on what not [you ^s] encompassed by it ^x a proficient-knowledge ¹⁰³ .	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِـ خُبْرًا ﴿٧٨﴾
69. Said [he]: shall find me [you ^s], <i>en (if)</i> Allah willed, <i>ssa'beran (holding-on patiently)</i> and not [I] disobey for you ^s a command.	قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٧٩﴾
70. Said [he]: so <i>en (if)</i> <i>ettaba'ata'ney (you^h closely-followed me)</i> , so let-not [you ^s] ask me a'n (<i>regarding</i>) a thing ^x until [I] discourse for you ^s of it ^x a mention.	قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٨٠﴾
71. So both launched-off until <i>edha (when/if)</i> both embarked [in] the ship ^w <i>kharaga</i> ¹⁰⁴ (<i>he: deeply perforated it/broke a sizable opening in its bottom</i>) it ^w ; said [he]: have you ^h <i>kharaga</i> it ^w to you ^h drown its ^w folks; <i>laqad (verily, already and affirmatively)</i> you ^h came (<i>committed</i>) a thing <i>emra (very great objectionable vice)</i> .	فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخْرِقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٨١﴾
72. Said [he]: have not said [I] verily you ^s never can [you ^s] (<i>have</i>) with me a (<i>sufficient</i>) patience.	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٨٢﴾
73. Said [he]: let-notto'aak bethney ¹⁰⁵ ([you ^s] retributively-punishes me) by what I forgot, and let-not [you ^s] over-burden me of my matter <i>osran (difficulty/hardship)</i> .	قَالَ لَا تَأْخُذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٨٣﴾
74. So both launched-off until <i>edha (when/if)</i> both <i>legeya (met)</i> a <i>gholaman</i> ¹⁰⁶ (<i>boy</i>) then [he] killed him; said [he]:	فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُـ

¹⁰⁰ The word “الحوث” = “the fish” is a masculine gender in Arabic hence its references must be masculine, it^x.

¹⁰¹ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁰² The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

¹⁰³ The word “خَبْرًا” is “مَفْعُولٌ مَطْلُوقٌ” = “absolute object,” so the qualifying “proficient” is prefixed. See الراعب.

¹⁰⁴ The word “خَرَقَ” in “خَرَقْتُهَا” means deeply perforated it by making deep and large hole in its bottom or broke it to corrupt it or spoil it. See البصائر and الهادي. I can not find a suitable word in English for “خَرَقَ,” among words such as: bore, perforated, pierced, and all such synonyms.

¹⁰⁵ See footnote 3185 above regarding يُوَاخِذُ.

¹⁰⁶ The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

have you ^h killed a self ^w <i>zakeyyatan^w</i> (pure and suiting-/befitting) ^w by other than a self ^{w107} ; <i>laqad</i> (verily, already and affirmatively) came (committed) you ^h a thing <i>nukra¹⁰⁸</i> (an enormous vice).	قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُّكْرًا ﴿٧٥﴾
75. Said [he]: have not said [I] for you ^g verily you ^g never can (have) with me a (sufficient) patience.	قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾
76. Said [he]: <i>en(if)</i> I asked you ^g <i>a'n</i> (regarding) a thing after it ^w (i.e. this incidence) then let-not [you ^s] accompany me, <i>qad</i> (already and affirmatively) you ^h attained from <i>ladonney¹⁰⁹</i> (directly and possessively from me) <i>uthran¹¹⁰</i> (firm-excuse).	قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ لَدُنِّي عُذْرًا ﴿٧٧﴾
77. So both launched-off until <i>edha</i> (when/if) both <i>ata</i> (approached) a village's ^w folks; (and) <i>istatt'ama</i> (both sought to be fed from) its ^w folks; then <i>aban¹¹¹</i> (they <i>z</i> categorically-refused) to guest them both; then both found in it ^w a wall ^x wanting (about) to break and [he] stood ¹¹² it ^x ; said [he]: had willed you ^h surely <i>ittakhathta¹¹³</i> (you ^h took and made) over it ^x remuneration.	فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٨﴾
78. Said [he]: this (is) a parting between me and [between] you ^g ; [I] shall <i>ona'bbe'o</i> (inform by piece-of-significant-and-availing-news to) you ^g by <i>ta'awee'le</i> (ultimate: construing-/explanation) (of) what you ^h could not (have) on it ^x a (sufficient) patience.	قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾
79. As-to the ship ^w so it ^w was for poor ¹¹⁴ , they ^z work in the sea; so I wanted to defect it ^w ; and [was] beyond ¹¹⁵ them a king, [he] takes every ship ^w forcefully.	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾
80. And as-to the <i>gholamo¹¹⁶</i> (boy), so were his [both fathers] ¹¹⁷ [both] believers; so <i>khasbeyna¹¹⁸</i> (reverently-	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

¹⁰⁷ That is apparently *innocent* self for not a self *having been killed*.

¹⁰⁸ The word “*nukra*”= “نُكْرًا” means: (1) *enormous* or *extraordinary* vice, (2) *keenly enormous and beyond imagination*.

¹⁰⁹ The word “*لَدُنِّي*” is *closer* than “عِنْدِي” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنِّي” which is closer spatially and more specific. So, “*directly and possessively from*” (me) seems to indicate such closeness. See *اللسان*.

¹¹⁰ The word “*عُذْرًا*” is the *infinitive noun* of “عَذَرَ.” Thus, to *intensify* “عُذْرًا,” so, “*firm*” is prefixed.

¹¹¹ The word *abo*= “أَبَوْا” means *categorically* (absolutely, without exception) refused, i.e. *not* just simply refused.

¹¹² He “stood” it in the *transitive* sense, i.e. to set upright, caused to stand.

¹¹³ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “الِاتَّخَذَ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is *not* just the mere taking.

¹¹⁴ For the words “مَسَاكِينٌ” versus “فُقَرَاءُ,” see the *Lexicon* attached to this Translation for the distinction. Also the word “poor” is a *singular* as well as *plural*. See *Merriam-Webster Unabridged Dictionary*.

¹¹⁵ The word “وَرَاءَهُمْ” in “وَرَاءَهُمْ” means:

(1) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدَرُ عَلَيْهِ، مَثَلًا: وَيَذُرُونَ وَرَاءَهُمُ الْآخِرَةَ.”

(2) “بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْكَمَةِ.”

(3) “وَلَدُ الْوَلَدِ.” So, here (1) or (2) could apply.

³²⁰⁹ The word “*gholam*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹¹⁷ The Arabic word “أَبَوَاهُ” or its grammatical inflections, all constitute an Arabic tongue expression meaning: *father and mother* as well as *father and grand father, father and uncle* (paternal or maternal). See *اللسان*. However it must be born in mind that the word “*mother*” is not necessarily the begetter-mother= “الْوَالِدَةُ” as the “*mother*” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared* some one, or the *aunt* (paternal or maternal). The context defines exactly what is meant.

¹¹⁸ The expression “*So we reverentially feared*” for “فَخَشِينَا.” The word “*خشية*”= *reverential fear*. This *righteous man* knew the *ultimate fact* of the boy as he would be *overburdening* to his parent with “*excessiveness and unbelief*,” due to the “*direct knowledge*” he possessed as given by Allah (S18:65) above. Thus, he was “*reverentially fearing*” the *ultimate fact* regarding the boy. Why “*reverentially fearing*” the *ultimate fact*? Because a *fact is a fact*, which *must be respected*. But the knowledge of such a fact is *due to the “direct knowledge”* from Allah. And Allah

feared we) that [he] overburdens them both (by) excessiveness and unbelief.	فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨١﴾
81. So We wanted to interchange them both, Lord (of) [them both] <i>khayran</i> (choicer/superior/worthier) than him a <i>zakatan</i> (purity and waxing) and a nearer a <i>ruhman</i> (mercy/kin-mercy or sensing the kindred duty).	فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٢﴾
82. And as-to the wall ^x so (it ^x) [was] for <i>gholamainey</i> ¹¹⁹ (two boys) orphans in the city ^w ; and [was] under it ^x a treasure for them both; and their both [father] ¹²⁰ (are) righteous; so your ^t Lord wanted that both reach their both <i>ashudd</i> ¹²¹ (primes/full mental and physical strengths) and <i>yastakh'reja</i> (both affirmably extract/pluck) treasure (of) them both; a mercy ^w from your ^t Lord; and not I did it ^x a'n ¹²² (vicarious/because of) my command; <i>tha'leka</i> (afar-that-it/) ^x (is) the <i>ta'awee'le</i> (ultimate: construing/explanation) (of) what couldn't ¹²³ [you ^s] (have) over it ^x a (sufficient) patience.	وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۖ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۖ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٣﴾
83. And they ^z ask you ^s a'n (regarding) <i>Dhe al-Qurnayn</i> (the twain horns possessor); let-say [you ^s]: [I] shall recite on you ^b of him a <i>thekran</i> (an instructive: mention/a reminder).	وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ ۖ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٤﴾
84. Verily We empowered ¹²⁴ for him in the Earth ^w and <i>aa'tayna</i> (We accorded) him of everything a cause (means).	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٥﴾
85. So [he] followed a cause (means).	فَاتَّبَعَ سَبَبًا ﴿٨٦﴾
86. Until <i>edha</i> (when/if) [he] reached the sun's <i>magh'reba</i> ^{x125} (sun's-set-locus) ^x [he] found it ^w setting in a well ^w <i>hame'-aten</i> ^w (dark-odorous-ooze) ^w ; and [he] found at it ^w a people; We said: O, <i>Dha al-Qurnayn</i> (the twain horns possessor) either [you ^s] torment or that <i>tattakhetba</i> ¹²⁶ ([you ^s] take and make) in them a <i>husnan</i> ¹²⁷ (ultimate meritorious deed).	حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الْقُرْنَيْنِ ۖ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٧﴾
87. Said [he]: as-to whom ^p [he] wronged ¹²⁸ then we will torment him afterwards <i>youraddo</i> ¹²⁹ (to be forthwith	قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ

whenever the action is uniquely-Allah, then He *meety* uses the *magnanimity* in its expression, i.e. “we.” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so *this made him to express* the “خشية”=“reverential fear” and *respect of the ultimate fact* in terms of “العظمة”=magnanimity. Hence: *خشينا*.

¹¹⁹ Singular for *gholamainey*=“gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹²⁰ See footnote 117 above regarding the word: “ابواه”.

¹²¹ The Arabic word “ashudda”=“أشد” translated as [both of them] “prime, full strength meaning reached the ideal age of physical and mental strengths.

¹²² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

¹²³ The word “تسطيع” is more in literal construct than “تسطع” as “تسطع” lacks a letter (ت). The general rule is that more literal construct more meaning in the word, and vice versa. The general context indicates that *Mosa* (Moses) did not have sufficient patience to enable him withstand all what was involved in the great events he witnessed with the righteous man. So, “تسطع”=“couldn't,” seem more fitting for such insufficiency on one hand and on the other the righteous man is *meety* summarizing to him the events.

¹²⁴ The word “مكن” in “مكنا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكن” *per se*.

¹²⁵ The word “مغرب” means the place (locus) of sunset, i.e. not just “sunset” *per se*.

¹²⁶ The word “تخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “تخذ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

¹²⁷ Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See *الهادي*

¹²⁸ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

returned [he] to his Lord then [He] torments him a torment <i>nukra</i> (enormously keen/beyond imagination).	يُرْدُ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٤٧﴾
88. And as-to whom ^p [he] believed and [he] worked righteously, then for him (is) a requital the <i>busna</i> ^{w130} (Paradise/excellent consequence/good deeds) ^w and [We] shall say for him of our command an easiness.	وَأَمَّا مَنۢ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَآءٌ أَحْسَنُۢ وَسَنَقُولُ لَهُ مِنۡ أَمْرِنَا يُسْرًا ﴿٤٨﴾
89. Afterwards [he] followed a cause (means).	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٤٩﴾
90. Until <i>edha</i> (when/if) [he] reached <i>matte'a</i> ^{x131} (sun's ^w rise-locus) ^x the sun ^w [he] found it ^w rising on a people not made [We] for them of <i>doney</i> (below/under) it ^w a screen.	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجْدَهَا تَطَلَّمَ عَلَىٰ قَوْمٍ لَّمۡ يَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٥٠﴾
91. Like <i>tha'leka</i> (afar-that-it/) ^x and <i>qad</i> (already and affirmatively) We encompassed by what <i>laday</i> ¹³² (directly and possessively from) him absolutely proficiency ¹³³ .	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٥١﴾
92. Afterwards [he] followed a cause (means).	ثُمَّ أَتْبَعَ سَبِيلًا ﴿٥٢﴾
93. Until <i>edha</i> (when/if) [he] attained/reached (a pas) between the two dams [he] found of before/near them both a people almost not understand they ^z a say.	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونَهُمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٥٣﴾
94. Said they ^z : O, <i>Dba al-Qurnayn</i> (the twain horns possessor) verily <i>Yajoohja</i> and <i>Ma'ajooja</i> (Gog and Magog) (are) corruptors in the Earth ^w ; so can[we] make for you ^s a tribute proviso[you ^s]make between us and [between] them a dam.	قَالُوا يٰذَا الّٰفَرَقَيْنِ اِنَّ يَاجُوجَ وَّمَاجُوجَ مُفْسِدُونَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ نَّجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٥٤﴾
95. Said [he]: what empowered ¹³⁴ me in it ^x my Lord (is) <i>kbayron</i> (possession/superior/worthier); so let-you ^z assist me by a strength, [I] make between you ^b and [between] them an embankment.	قَالَ مَا مَكْنٰى فِىهِ رَبِّى خَيْرٌ فَاَعِيْنُوْنِىۢ بِقُوَّةٍ اَجْعَلۡ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٥٥﴾
96. <i>Aa'toney</i> ^x (let-[you ^f] bring forward to me) ^x the iron <i>zobara</i> (hefty-pieces) until <i>edha</i> (when/whereas) [he] leveled between the two bluffs; said [he]: let-blow you ^z ; until <i>edha</i> [he] made it ^x a fire ^w ; said [he]: let-come (bring to) me you ^z <i>afregb</i> ([I] pour) over it ^x a molten copper.	ءَاتُونِى زُبَرَ الْحَدِيدِ حَتَّىٰ اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ اَنْفُخُوْا حَتَّىٰ اِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِىۢ اُفْرَغْ عَلَيْهِ قَطْرًا ﴿٥٦﴾

¹²⁹ The word “يُرْدُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.”^w (S4: 86).

¹³⁰ The word “the *busna*”=“الحسنى” almost always means *Paradise from Allah*. However, in some cases it means: *good deed, righteous work, excellent result*.

¹³¹ The word “مَطْلِعَ” means the *place* (locus) of *sunrise*, i.e. not just “*sunrise*” *per se*.

¹³² The word “لَدَن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدَن” which closer spatially and more specific. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See *اللسان*.

¹³³ The word “خبرًا” is “مفعول مطلق”= “*absolute object*,” so the qualifying “*absolute*” is prefixed. See *الراغب*.

¹³⁴ The word “مَكْن” in “مَكْنًا” means “*found*” or “*established*.” It also means “*enabled*” or “*empowered*.” Clearly, the English word “*established*” does not imply or connote the same as “مَكْن” *per se*.

97. So they ^z couldn't ¹³⁵ [to] mount it ^x and nor they ^z could for it ^x (<i>make</i>) <i>naqaban</i> ¹³⁶ (<i>absolute defile/gorge</i>).	فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٧﴾
98. Said [he]: this (<i>is</i>) a mercy ^w from my Lord; so <i>edha</i> (<i>when/whereas</i>) my Lord's promise came, [He] made it ^x <i>dakkan</i> (<i>razed-smooth-even</i>); and [was] my Lord's promise a right.	قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي حَقًّا ﴿٨﴾
99. And We left some (<i>of</i>) them then-day surging in some; and (<i>had been</i>) blown in the Horn; so We gathered them <i>jam'an</i> ¹³⁷ (<i>absolute gathering</i>).	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَهُمْ جَمْعًا ﴿٩﴾
100. And We exhibited Hell ^w then-day for the unbelievers, <i>ardhan</i> ¹³⁸ (<i>absolute exhibiting</i>).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠﴾
101. Who ^r were ^w their eyes ^w in a cover <i>a'n</i> (<i>regarding</i>) My <i>thekre</i> (<i>Qur'an/remembrance/Hadeeth</i>) and they ^z were: not can they ^z (<i>have</i>) any hearing ¹³⁹ .	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١١﴾
102. Have then reckoned they ^z who ^r unbelieved they ^z to <i>yattakbetho</i> ¹⁴⁰ (<i>they^x take and make</i>) My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) of lesser than/without Me <i>an'leyaa</i> ¹⁴¹ (<i>guardians/allies</i>); verily We prepared Hell ^w for the unbelievers a <i>nozolan</i> ¹⁴² (<i>hospitality-residence</i>).	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٢﴾
103. Let-say [<i>you</i> ^s]: do/can <i>ona'bbeo</i> ([<i>we</i>] <i>inform by piece-of-significant-and-availing-news</i>) you ^b by the <i>akhsareena</i> (<i>most losers</i>) (<i>of</i>) works.	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣﴾
104. Who ^r swerved ¹⁴³ they ^z their endeavor in the life ^w (<i>of</i>) the word ^w while they reckon verily they <i>yubsenona</i> (<i>they^z render: meritorious-deeds/says</i>) <i>ssun'an</i> ¹⁴⁴ (<i>crafting meritoriously</i>).	الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ﴿١٤﴾
105. Those, who ^r unbelieved they ^z by their Lord's <i>Aya'te</i> ^w (<i>messages/signs</i>) and <i>lega'ebe</i> (<i>meeting with Him</i>); so their works ^x miscarried ^w ; so not <i>nogeymo</i> ([<i>We</i>] <i>uphold</i>) for them The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x a weight.	أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِئَتْ أَعْمَلُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٥﴾

¹³⁵ The word “استطاعوا” is lesser in literal construct than “استطاعوا,” as it lacks a letter (ت). Also mounting the “dam” requires lesser effort than boring the embankment. Hence, for the “dam” = “استطاعوا” and for embankment = “استطاعوا.”

¹³⁶ The word “نقبا” is “مصدر سماعي” = audible intensive noun, hence “absolutely” is prefixed to denote that.

¹³⁷ The word “جمعا” is “مطلق” i.e. in the absolute sense, conveying the message and Allah know best, *how amazing or an absolute gathering*, as it is beyond human imagination in its nature.

¹³⁸ Ibid, only applying to “عرضا.”

¹³⁹ The word “سمعا” is “مفعول مطلق” amounting to intensive noun, to indicate that “any” is prefixed to “hearing” to denote such intensity.

¹⁴⁰ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁴¹ The word “أولياء” could also mean, among them: protector, friend.

¹⁴² The word “نزل” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁴³ The word “ضل” has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

¹⁴⁴ The word “صنعا,” rooted in “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word “صنعا,” is the infinitive noun of the verb “صنع.” Thus, it means assurance and certainty of crafting meritoriously.

106. <i>Tha'leka (afar-that-it/)</i> ^x their requital (<i>is</i>) Hell ^w by what unbelieved they ^z and <i>ittakbatbo</i> ¹⁴⁵ (<i>they^z took and made</i>) My <i>Aya'te</i> ^w (<i>messages/signs/proofs</i>) and messengers a jestingly.	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾
107. Verily who ^r believed they ^z and they ^z worked the righteous-works ^w for them were the <i>Ferdow'se</i> ^{w146} gardens ^w (<i>as</i>) <i>nuzolan</i> (<i>hospitality residence</i>).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾
108. Immortals they ^z (<i>are</i>) in it ^w not <i>yabghona</i> (<i>earnestly quest they^z</i>) a'n (<i>regarding</i>) it ^w a transfer.	خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾
109. Let-say [<i>you</i> ^s]: had/if the sea were ¹⁴⁷ ink for my Lord's words ^w surely (<i>would have</i>) depleted the sea before that my Lord's words ^w deplete ^w and even if We came by its ^x like (<i>for</i>) a supply.	قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾
110. Let-say [<i>you</i> ^s]: verily only I am a human like you ^b (<i>being</i>) revealed ¹⁴⁸ to me that only: your ⁿ <i>elabo</i> (<i>deity</i>) (<i>is</i>) <i>Elabo</i> (<i>Deity</i>) One; so whoever [<i>he</i>] [<i>was</i>] <i>yarjo</i> (<i>fearing/hoping for</i>) his Lord's <i>lega'a</i> (<i>meeting with</i>), so surely let-work a righteous work [<i>he</i>] and let-not [<i>he</i>] partners (<i>deities</i>) by his Lord's worship an <i>abadan</i> (<i>a lone/any-one</i>).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

¹⁴⁵ The word “اتَّخَذَ” from “الِإِتْخَاذُ” which is “إِفْتَعَالُ” see footnote 137 above

¹⁴⁶ The word “*al-Ferdows*” means: the highest and most excellent abode in Paradise.

¹⁴⁷ Yes, here “were” not “was,” as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual. Refer to the Usage Note of “*if*.”

¹⁴⁸ The word “أَوْحَىٰ” in “يُوحَىٰ” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الْوَحْيُ” is *fire* or *king*. See “اللسان.” +